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THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

News and the Universe

IT IS fortunate that in the midst of dire events in the world intelligent man can raise his sights from embattled Korea, uneasy Formosa, and threatened Tibet to speculate with unruffled calm on the nature of his total Universe. That such speculation can become popular is evident from the promotion (shall we call it?) of Fred Hoyle's lectures on astronomy from the Third Programme of the B.B.C. to the Home Service at a peak listening hour. "The Nature of the Universe" stands for eight current weeks in close juxtaposition to the 9 o'clock News on Wednesday evenings—that special 9 o'clock News which has become almost required listening for so many British people, become an institution which the traditional delights of a friendly visit in the evening can scarcely abrogate. When the sorry state of our planet during the last twelve hours has been recounted, comes a dour Northern voice telling of events in space and time with as much matter-of-fact earnestness as any Yorkshireman retailing the progress of his county's wool and steel, or the exploits of its cricketers. While one voice announces the struggle and violence concentrated in the bend of a tortuous river in South Korea, the other develops the hypothesis of a vaster centre of violence in the neighbourhood of the Sun about two thousand million years ago when an inferred Supernova —giant twin of the Sun—exploded, leaving in the wake of its violence a few wisps of gas out of which the solar planets have condensed. Such is the present estimate of the Earth's origin; and, if the popularity of these talks is any guidance, this remote event is as much Week by Week news as the box of tricks, explosions, and heroisms in the S.E. corner of Korea.

Revision of Ideas

It is news because it revises ideas that have grown old by about 20 years since Jeans taught that the planets were sucked out of the body of the Sun by the tidal action of a passing star. It is news because the present hypothesis gives us a fresher and more exciting intellectual purchase upon the Universe. Guided by Jeans's tidal theory, it seemed as though planets and their attendant phenomenon of Life were extremely rare events, perhaps unique in the whole Universe; a grim philosophy, arising from this thought, held life with its human enterprises to be an intruder in the cosmic pattern, something utterly alien to the main drive of the Universe. That grim speculation has clouded the optimism of a whole generation: how could Life be real and earnest when it was of such furtive insignificance among the stars in their courses? How could there be a goal for human sapience when the rare event which had produced it would pass leaving no wrack behind nor being succeeded by any similar experiment? Out of such thinking mid-twentieth century opinion was moulded: on the one hand a modern stoicism arose teaching that man in his mind must endure the unendurable thought of ultimate extinction, endure it without a groan and take comfort only from the knowledge that he had yet at least a thousand million years to enjoy his misbegotten heritage; on the other hand orthodox religion took a curious comfort from the scientific verdict by a specious argument. Since man's little earth was unique, never to be repeated elsewhere, the more credence could be placed upon the uniqueness of Christ's birth and death. As the small star-dust of the earth had become the sole vehicle of Life's aspiration, so the small place and narrow moment of time called Calvary could hold all the destiny of things. Or if such analogy were truly unconvincing it could be said with disdainful candour: Science shows that the earthly physical life is of no moment, which is what the saints have said all along, it ends in nothingness; what we believe in is not this insubstantial terrestrial life, but the supernatural life revealed in and through Christ Jesus.

More Light and Truth

Hoyle, however, gives a new impetus to adventurous thought. The explosion alleged to have given rise to our planet is by no means a unique event, it can happen upwards of a million times in our own Galaxy, the Milky Way, and as there are a hundred million galaxies within our observable universe, the process of life-making assumes noble proportions. Let a liberal religion take heart at this; when life shall have been roasted from the face of the earth (not frozen to death as previously believed) the way of intelligence and morality is not necessarily finished in the universe, but in a million other centres the ground and conditions are possible for a similar evolution. "The Lord hath yet more Light and Truth. . . ."—and places in which to embody them. It may even be that a remnant of the human race shall escape like a brand plucked from the burning when men, elaborating their present exploits, shall have learned to negotiate serene space in the endeavour to colonise another home in the Milky Way, the nearest star of which is only a matter of four years away as Light flies.

An Atom in St. Paul's

Adventure for thought does not end there, for Hoyle is telling us about Creation itself. To account for the nature of the universe, which consists largely of huge galaxies between which space is for ever stretching at a rapid rate, Hoyle has to posit by a mathematical stringency a continuous creation of matter out of nothing. Such an idea is not strange to philosophers or to religious mythologers, but the modern scientific exponent of this idea has affixed a calculation to it which somewhat endears it to our stubborn minds. All that is required to keep the universe going, repaired, renewed with the appearance of new galaxies to replace those which have receded beyond possible observation, is "the creation of one atom (of hydrogen) in the course of about a year in a volume equal to St. Paul's Cathedral". Reduced to this scale creation out of nothing seems eminently feasible, imaginatively we can almost feel it happening about us though no known scientific instrument can detect it. At this point the scientist is speaking religious language though he would probably not admit it; he is asserting in fact that the silent, infinitesimal, undetectable continuous creation of matter accounts for all that exists, and that it is an essentially mysterious operation. Moreover it is the language of a liberal religion giving the lie to an old Deism in which God has retired from the scene of a mechanical creation and left it to work out its own initial destiny, and to orthodoxy alike which affirms that the

consummation of creation has been achieved once and for all in the Palestinian Drama. One Atom in St. Paul's upsets the interpretation of Calvary as much as it does the opening chapters of Genesis.

(The Week by Week notes this week are contributed by the Rev. Leonard Mason, B.A., B.D.)

FOCAL POINTS OF LIFE

By Herbert Crabtree

NOT LONG ago I was privileged to witness a surgical operation being performed, an unusual experience for a layman in medical matters. The operation was that known as a Fenestration, i.e., the opening of a "window" through the bony labyrinth of the ear, as a result of which marked improvement can be effected in certain cases of deafness. The procedure is somewhat lengthy, thus providing plenty of time for one to note the technique of the process, the equipment of the theatre and the delicate intricacy of the operation itself, the critical stage of which is performed through a binocular microscope. The actual orifice is a tiny opening some three millimetres long by one millimetre broad. Viewed by the naked eye this is minute, but under the microscope it seems, of course, very large indeed. As I looked through the lenses, on being invited to do so, and observing the clean sharp-edged cavity, the tiny opening seemed suddenly to acquire a special significance. This, I thought, is one of the focal points of civilisation. Surrounding it, in a series of widening concentric circles, I saw first the immediate environment of the theatre and the smoothly functioning skill of the surgeon and his staff, then the manifold activities of the large and finely equipped hospital of which it was but a small part; then the complicated organisation of the entire medical services of the country, and finally the general spirit and culture of a civilisation which, despite all its errors and imperfections, is permeated by an urge to relieve human suffering and to further well-being throughout society.

Perhaps it is only in some such way that we can rightly visualise the significance, good and bad, of all that is going on around us in the world. We are bemused by the confusion of human conflicts, bewildered by the vociferous tumult of contending streams of propaganda, beset by doubt and indecision, but if suddenly brought face to face with some significant revealing incident, however small it may seem in itself to be, and if it be seen to represent the deeper implications of a general but ill-defined situation, perplexity vanishes and decisive judgments are swiftly made. Such, for instance, has been the invasion of South Korea. The hesitancies long engendered by wordy and specious argument respecting the rival merits of "free" democracies and "people's" democracies have been suddenly swept away like sultry mists before a rising tempest. A focal point, greatly magnified, has revealed the sinister influences permeating the world of intrigue and manœuvre everywhere. So it was, for great numbers of men, as long ago as 1914, and again in 1939. Their minds were made up in a moment. A lightning-flash had revealed the moment of destiny which no cloud of wordy argument could subsequently veil.

This has in truth always been somewhat the case. When, for instance, "the glory that was Greece" is mentioned, one person will at once see in his mind's eye an image of the Parthenon, another will recall "a chorus-ending from Euripides", yet another a Grecian urn with its eternal message "Beauty is truth, truth beauty". Each such image or perception is the focal point of a great mass of otherwise ill-related detail, the significance of which is apt to be lost unless drawn to a fine point of realisation.

Historians do much the same thing when they concentrate in a word or a phrase the happenings of a period or an age. Thus they speak of the Renaissance, the Reformation, the Industrial Revolution, and now they are beginning to summarise the age in which we are living as the Age of Violence. No doubt, if humanity survives its demented craze for self-destruction, the next phase will be the Atomic Age. There are risks involved in this technique of verbal concentration, but it is difficult to see how thought could proceed without the risk being taken. True, we may omit some highly important feature of a situation in our eagerness to find some shorthand-term that will serve as a manageable concept, but in the broader processes of thought the essential elements sooner or later emerge, and it is one of the crucial values of free discourse that it permits us to dispense with worn-out symbols of thought and acquire new and more adequate ones. Yet it is always the fringe of meaning surrounding the particular term or image which ultimately matters.

In religion is this especially true. The word of God to many is a dead word, to many a tainted word (as D. H. Lawrence called it), to others an ineffably sacred word. Whatever it may be is dependent upon the meanings and values it has the power to evoke, and the actual percept or image in the mind is of consequence as the focal point of the feelings and impulses it can command. Professor J. B. Pratt in *The Religious Consciousness* tells of a prayer meeting in a small village near his home at which the pastor asked those present to describe their idea of God. "One good and very candid deacon, when it came his turn, responded that his idea of God was 'a kind of oblong blur'." No doubt, adds Professor Pratt, the answer also probably represented fairly well the state of mind of the deacon's less candid neighbours. It is possible that an unimaginative and purely rationalistic thinker would dismiss such a reply as unworthy of serious attention, but he would certainly be wrong in so doing. The deacon might know a great deal more about God as a quickening and significant factor in his living experience than the rationalist thinker ever could know. The "oblong blur" might indeed be expanded, informed and enriched by ever-widening ranges of meaning, value and purpose, until at length it encompassed the entire universe of being. It could be the mental microcosm of which Divine Reality is the ultimate macrocosm. It could be the flash-point of revelation so far as one individual's mind was concerned, though to another, functioning and reasoning differently, it might seem to be only foolish and dull-witted.

There is an issue raised in this connection of importance to our religious fellowship. There is still much discussion amongst us as to how far and in what sense our corporate life is Christian or not. Some feel most strongly the force of a religious sympathy that is universal, all-embracing, completely non-exclusive; a sympathy that ranges far beyond any Christian concept whatsoever, even beyond theism, into a wide enfolding sense of identity with an undifferentiated cosmic Oneness (this would seem to represent the religious experience of so notable a thinker as Dr. Olaf Stapledon). At the other extreme is the man who feels the compelling force of the Christian tradition as embodied in the continuing life of the Church. It is difficult to say what is the focal point of the former type, and it would greatly clarify our discussions if some of its representative thinkers would tell us. By comparison, the latter type is more easily defined, though each individual would still need to find for himself some particular concept which would stand as an effective symbol for all the facts and values which take shape and form in his religious experience.

Yet both types are being constantly impelled, by the fact that they are living in a religious environment that is shaped and largely conditioned by the Christian tradition, to bring their beliefs to the focal point of challenge expressed in the question put by Jesus to Peter, "Who say ye that I am?" The challenge is a valid one, for Christianity without a Christ is scarcely a thinkable notion. We can extract much from the Christian deposit of faith without doing violence to the essential spirit of that faith, but hardly the person of Christ himself. His life is the focal point of the whole tradition. Then what follows? We must then decide whether we believe him to be not a historically created being but a being from beyond space and time projected into this space-time world with attributes of his eternal self actively operating in his earthly life. At least that is implied in all those interpretations of the historical life of Jesus which range from the slightly left wing of modernist theology to the extreme right wing of Catholic dogma. That being so, the liberal thinker, maybe regretfully, must assert that the notion, though not unthinkable, is without real human significance, for the experience of such a being would be of less relevance to the common life of humanity than an insubstantial dream. For this reason, the single issue presented by the doctrine of the

Virgin Birth is crucial. Much modernist argument treats it as unimportant; one may reject it, so it is argued, whilst remaining substantially on the side of the orthodox tradition. This is not so, for if we reject it we admit that the full biological inheritance of the human race, with all that is involved in the scientific connotation of that factor, was present in the person of Jesus. Without that full inheritance no being can be a human being, whereas the doctrine of his miraculous conception involves the belief that only half the human biological factors were present in his nature. Rejecting that belief, we look for the divine element in Jesus not in some such miraculous and frankly unintelligible notion, but in the attributes which reveal in him in signal and distinctive degree features which are dimly but truly glimpsed in ourselves in moments of deep insight and spiritual illumination. He becomes not unique but representative, our spiritual exemplar and the supreme revealer of that light which lighteth every man coming into the world. He is the focal point in which the human and divine meet in mystical fellowship.

Let us then say that God is, so far as our understanding reaches, Universal Spirit; in Wordsworthian phrase, the Wisdom and Spirit of the Universe; the Soul that is the eternity of thought. Christ is the "window", as it were, opening into the labyrinth of eternity, the Word spoken in history that is expressive of values and purposes that transcend temporal thought, the prototype that all men may hope in the providence of God to become like. Odd, is it not, that many should suppose this to be a disparaging view of Christ? Reflect upon it, and it takes shape and form as the most inspiring, encouraging and exalted view concerning him that the mind of man can ever hope to formulate.

"I am all at once what Christ is, since he was what I am, and this Jack, joke, poor potsherd, patch, matchwood, what you will, is—immortal diamond!"

A BOOK ABOUT HYMNS

Reviewed by H. Lismer Short, M.A.

ONE SHOULD perhaps not expect from a book more than the author intended to put into it. *Hymns in Christian Worship*, by H. A. L. Jefferson (Rocklift, 17s. 6d.), is not a work of scholarship and research, but a pleasant, chatty book about English hymns and hymn-writers of the last three or four centuries. It does not fulfil the promise of its title, unless only English Protestants are Christians, and within its limited field it has little that is new.

The book is written in an interesting style. The author knows the usual anecdotes about hymns, but gives few references. His bibliography contains only fourteen items. His theological views are broad and tolerant, and he moralises freely. His historical knowledge is not always accurate, as when he says that Bishop Ken was imprisoned for "refusing to sign the Declaration of Indulgence", or that Kipling's hymn is called "Recessional" because it is intended to be sung by clergy and choir when leaving the church! He mentions *Hymns of Worship* and Unitarian hymn-writers. The book is handsomely printed, with attractive illustrations and dust-cover. But the price is high for less than 300 pages, with much space given to quotation of familiar hymns.

But we must get beyond biographical anecdote, and stop discussing hymns as if each was a separate masterpiece. Hymns are functional, written for use in services; and that use has changed through the centuries. They seldom reach their users as individual compositions, but in hymn-books; so that the history of hymn-books is often more important than the history of hymns.

Mr. Jefferson repeats the usual story that congregational hymn-singing began with Luther, and that in England it was delayed because Calvinists preferred metrical psalms, which are not regarded as hymns. But, until the 18th century, hymns in Lutheran services had chiefly a liturgical function. Some were sung every Sunday without change, being paraphrases of the invariable portions of the Mass (e.g., the creed), as we today sing the Lord's Prayer every Sunday without change. Others were prescribed for a particular Sunday or festival, being based on the Gospel for the day. Others, of devotional type, were sung during the Communion; these set the style for the German pietist hymns of the 17th century, which influenced the Wesleys. Choirs tended to monopolise the music, so that, contrary to the usual story, there was less congregational singing in many Lutheran churches than before the Reformation!

Calvinists, in contrast, used metrical psalms as community-singing at the beginning and end of a service, and before the sermon. The choice was left to the minister, and everybody sang. This, and not Lutheranism, is the origin of our own habits. Mr. Jefferson gives an interesting analysis of the hymns of the Wesleys, and shows how their phraseology was shaped by the theological controversy between Calvinism and universal salvation.

The distinction between psalm and hymn was not abrupt. "While Shepherds Watched" was originally intended as a metrical paraphrase of the Second lesson for Christmas morning, rather than as a hymn in the modern sense. "The spacious firmament on high", quoted by Mr. Jefferson as a hymn, is a paraphrase of Psalm 19. To judge from English and American hymn-books of the 18th century, Dr. Watts was regarded as having provided a better metrical psalter, supplemented by hymns on New Testament texts. It was the Wesleys, with their emotional hymns modelled on Lutheran pietism, who were the revolutionaries.

Mr. Jefferson rightly praises Garrett Horder and Percy Dearmer for broadening and enriching our hymn-books, but he does not mention their Unitarian predecessors. Martineau, in *Hymns for the Christian Church and Home* (1840), had already selected hymns from the great poets. (*Songs of Praise Discussed* attributes to Horder in 1905 a version of Milton made by Martineau in 1840!) It was Johnson and Longfellow, in *Hymns of the Spirit* (1864), and not Horder, who introduced Whittier and Eliza Scudder to our hymn-books. Horder, a Congregationalist, and Dearmer, an Anglican, were following a Unitarian tradition; so they seemed revolutionary to others.

Hymn tunes always arouse controversy, and Mr. Jefferson's final chapter is unhelpful. He is a hearty conservative, defending old tunes because "people like them", and pouring cold water on efforts towards new life in church music. He quotes extensively from *Music and Worship*, by Walford Davies and Harvey Grace, and from no other authority, as if this were the final word on the subject. But in less reactionary mood Walford Davies once wrote: "popular tunes which are bad will fade away before popular tunes which are good; and herein lies a great hope".

DR. BARNADO'S HOMES

We print below a copy of a letter sent by Mr. A. W. Cowburn, of Booth's Hall, Knutsford, Cheshire, to the Secretary of Dr. Barnardo's Homes.

"I have just observed in the issue of THE INQUIRER of July 22 last, the cutting which I enclose.

"The attitude of your organisation seems to me to display such ignorance of what Unitarianism stands for, and all the good works of Unitarians in the past for religious and social uplifting, particularly in regard to children, that I have decided not to continue to be a subscriber in future.

"Apparently your organisation, while they think it fair to accept money from Unitarians, think it also fair to refuse to trust a child for adoption by one of them. Fortunately there are other homes for helping little children which are free from such sectarian bigotry, including Unitarian institutions, to which I shall in future direct any help I can give, including what I have for some years sent to Dr. Barnardo's. I am glad also that there are other institutions from which good Unitarians wishing to adopt a child may do so."

We have received other similar letters on this subject.—(Acting Editor.)

"THE INQUIRERS"

THE INQUIRER readers will be interested to know that their journal has given name to a new religious fellowship group at Granville, N.S.W., Australia, 15 miles from Sydney.

"The Inquirers" have been meeting regularly throughout 1950, and are affiliated with the newly formed and Commonwealth-wide Unitarian Fellowship of Australia.

"Although our numbers are small," writes a correspondent, "and we are deliberately working on the small group principle, the meetings for discussion and meditation have been characterised by a degree of spiritual reality and genuineness unmet with by 'The Inquirers' in the larger movements of various faiths in which they have been active."

RELIGION OF MOTHER NATURE

By Anthony Elenjimittam

TO THE Unitarians, by best friends in the West I know, the Religion of Nature is their best ally. Supernatural religion is nothing if it is not essentially and primarily based on the natural religion. Says Thomas Aquinas: "Supernatural grace has as its foundation Nature and natural faculties". Not great theologians of Christianity alone, but also eminent mystics of the West have almost unanimously taught that revealed religion of the supernaturalists is rooted in the natural religion of the humanists. Mother Nature is indeed the basis of all mysticism, a supernaturalism and higher forms of revelation.

By the side of a roaring waterfall I sit with a typewriter lent to me by a Nepali friend and I type a few lines as the Mother Nature waves her gentle breeze across my body, which itself becomes a living soul, as the soul communes with the Oversoul. The phenomenal world with its war and truce news, the Indian situation with its worrying problems, the universal neurosis which the industrial civilisation creates in big cities are all forgotten, and the world is conquered as the mind and heart of the *homo sapiens* is raised Himalayas-high and looks into the majesty of that Lion of Divinity asleep in man.

Yes, Mother Nature has fixed certain laws of life, which, if adhered to, will be the best guide to health and happiness of man. Most of the hill tribes, specially the Lepachas, Newars, Buthanese and Tibetans are all children of Mother Nature. What civilisation does is just to polish them up a bit and make them a little more refined, delicate and with greater sense of human dignity. The gracious gifts of Mother Nature has an emancipating power, even when the pilgrims in search of Truth have to live on leaves, herbs and roots. The ordinary standards of civilised living in such big cities like London, Calcutta, Rome or Bombay are just ignored or by-passed. New values come in. Physical health is perfectly maintained with hardly one meal a day; breathing becomes steady and deep, the heart beat regains natural tone and the nerves are restored to their pristine purity. Superfine fashions which were once a source of bondage in city civilisations are seen in their right perspective. The natural relationship and the divine kinship between man and woman, parents and children, friends and friends, all return resplendent even as the full moon when released of dark clouds.

Christs and Buddhas were born of the immaculate bosom of Mother Nature. The Mother of the universe is also called "The Father who art in Heaven" when her loyal children stand face to face with the Supreme Reality whence sprang the entire creation, wherein "we live, move and have our being".

Religion, I know, is nothing but the boat that takes us to the bosom of our Heavenly Father through ethical and spiritual perfection. Religion is never taught nor realised in schools, big cities and walled churches. Religion is as wide as this universe, as gracious and benevolent as Mother Nature. Our minds are small and so we make religion small. Hinduism may be small, Catholicism may be small, Protestantism may be small, but Religion in itself is Infinite, for Religion is Life Divine, experience and realisation of God. Its expression is limited, specially when bottled and codified under dogmas and creeds.

A family mourns the loss of those who have devoted their lives for the family; the state mourns for the loss of those who have sacrificed their lives for the welfare and freedom of the State, but the Universe befriends and protects those who have dedicated their lives to the cause of God, Humanity and Mother Nature. They tell me: "Join some organisation and work out your vocation in and through it". Organisation! Children of Mother Nature and children of the Heavenly Father have no organisation within which they can imprison themselves. They may associate with many organisations according to their affinity, but never identify themselves with any one or more of the contending human organisations. God is no God who founds churches. All societies, organisations are but concessions to human weaknesses and acceptance of human limitations. But children of Mother Nature are emancipated from the bondage of legalism and formalism in religion.

The farmers, rustics, children and regenerated philosophers are the vehicles of divine grace and the best receptacles to receive the light of religion. The unspoilt children of Mother Nature are so very few in the industrialised and "civilised" parts of the world. And yet this unsullied child-likeness reclining confidentially in the lap of Mother Nature, is the only passport to enable us to reach the bosom of our Heavenly Father. "Unless you are converted and be like children you shall not enter the kingdom of God", says the Master. This is the abiding religious force, the Eternal Religion, the Perennial Philosophy that survives the test of times and events, the Religion of Mother Nature, the theistic faith in Father in Heaven, the mysticism of "I and Father are one".

TREVELYAN ON UNITARIANISM

By John Rowland

THERE are few books of history—scholarly surveys of thought—which acquire a mass audience, but Dr. G. M. Trevelyan's *English Social History* is certainly one of the few such volumes to find its way on to the shelves of many people otherwise interested only in fiction. For that reason the treatment given to Unitarianism by Dr. Trevelyan seems worthy of attention, at any rate for a brief space.

It is noteworthy that the first extensive mention of Unitarianism in the book comes in the discussion of Restoration England, and is immediately followed by a description of the foundation of the Royal Society. Here are Dr. Trevelyan's words:—

"By the end of the century, Unitarian doctrines, for which men were burnt a hundred years before, were not uncommon among English Presbyterian congregations of the highest bourgeois respectability."

Then a hundred years or so later, in the reign of George III, the religion of many had (according to Dr. Trevelyan) become broader than ever before. Addison, Coleridge, and the young Wordsworth had their influence. The historian adds:—

"It was easy for such a religion to slide into Unitarianism or Deism. Indeed, the English Presbyterian body largely became Unitarian, with the philosopher and scientist Priestley as its leading man. In previous centuries religion had been first and foremost, dogma. Now it was fashionable to preach it as morality, with a little dogma apologetically attached."

But (as has so often happened in the course of religious history) the alarmist influence of politics affected the development of religion. Here, again, Dr. Trevelyan's words may be quoted:—

"On the eve of the French Revolution, the latitudinarian and radical spirit of Priestley and the Unitarians had to some extent penetrated other dissenting sects that were nominally orthodox. But that liberalising influence was destroyed by the reaction with which the century closed, and its place was taken by a strong, narrow evangelicalism."

Thus, in three brief quotations from a great masterpiece of historical writing, it is possible to survey a long period in the development of an aspect of theological thought. It is possible that in our own time, in the reaction against Marxism and other irreligious ideas, we are witnessing a change of the same kind. But the sheer rationality of Unitarian beliefs enabled them to survive the turmoil of the early nineteenth century. Equally they will doubtless survive the intellectual struggles of our own day.

THE KNUTSFORD BROADCAST

A correspondent has drawn our attention to an interesting coincidence which occurred on the B.B.C. North of England Home Service on Sunday, August 6. On that evening the religious Service was broadcast from Brook Street Unitarian Chapel, Knutsford, and it was immediately followed by an appeal by another Unitarian, Dr. L. du Garde Peach, on behalf of Tidmarsh Parish Church. "A perfect response to the opening of the door!" comments our correspondent.

We have excellent reports of the reception of the broadcast from Brook Street Chapel, and the feelings of many listeners are well summed up in the letter from Dr. Travers Haviland which we print this week in our correspondence column.

A DITCHLING HISTORY

By Arthur Peacock

It was fortunate indeed for the congregation of the Old Meeting House at Ditchling that when Miss Florence Macrae, M.A., well known Liverpool Unitarian, retired from her educational work, she came to live among them.

She has spent much of her first years in that lovely Sussex village going through the minute books and records of this 252 year old chapel and the outcome of her labours is found now in *The History of the Old Meeting House, Ditchling* (Price 1s., available from Miss H. Watts, 22 Mackie Avenue, Hassocks, Sussex).

It is a thrilling story that Miss Macrae portrays as she turns over the pages of these records It tells of an Anglican vicar and church-warden who left the ranks of orthodoxy, of Services in village cottages and finally of the opening of the present building.

Very early in its life the Ditchling people linked up with the General Baptists and these pages provide many an interesting sidelight on the witness of these brave and courageous pioneers of liberal religion.

For a while baptism by immersion was the basis of membership. Consideration of a case of an applicant who considered immersion not requisite, occasioned a resolution that "we could not refuse admission to Communion with us of any person who was sincere in the profession of Christianity".

The ceremony of the Love Feast and of the Washing of Feet was maintained for over a century. Discipline meetings concerned with members' behaviour were another feature of chapel life. The Inquirer correspondent who recently deprecated hymn singing will be interested that hymns were introduced at Ditchling in 1788 following a sermon on the Gunpowder Plot.

It was the members of the Old Meeting House who in the early nineteenth century established a school for the village children. Fees were a penny a week. Attendance at worship was a condition of admittance.

Miss Macrae discovers some amusing items in the records. There was a dispute over a seat in a pew. The minister's wife found herself turned out by the widow of a previous minister "although there was another pew on the other side without an individual in it". The minister dealt with the matter in a sermon when his text was, "They have spoken against me with lying tongues".

One of the chapel worthies, who took a leading part in Ditchling affairs for a long period, James Browne, declared he couldn't go "from east, west, north or south without hearing of this quarrel". He called upon the minister to apologise for "it would be acting the part of a man of sense and judgement, the part of a gentleman and a Christian".

Mr. Browne had quarrels too. Later he resented a newly appointed young minister changing the time of the evening Service without consulting him. He confessed that during his forty years treasurership he, Mr. Browne, had sometimes taken decisions without consulting the members. "But", he argued, "I do ought on that account be treated as an arbitrary tyrant and the congregation debased slaves".

The victory was evidently with the minister, who wanted evening Services, for subsequently Browne informs him of a minute that "with respect to candles, the committee agree to send candles if Mr. Esdaile desires it".

For a year the Rev. Hale White (Mark Rutherford) came to take Services at Ditchling, but on the whole it is due to the sacrifice and service of devoted lay people, that during so long a period, the witness of free religion has been maintained in the Old Meeting House.

Ditchling has been fortunate in its historian who has done a fine service in writing this interesting account of the struggles, trials and achievements of this lovely old chapel and its people.

It will be read and appreciated by many who belong to "the wider congregation" who have from time to time visited the Sussex downs and worshipped within the hallowed walls of the Old Meeting House.

THE SOURCE OF VITALITY

By Charles Easton

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!

It is a strange blindness in civilisation that lays the emphasis upon everything else in the world before life. It elaborates our requirements in food and clothing and shelter, and calls the elaborations necessities. It decks out our leisure time with tinsel and coloured lights and calls it recreation. It spurs on ambition with rewards and calls it achievement. But all the time men and women have to acknowledge they are "out of tune". Life moves them not. Civilisation fails to provide them with an ecstatic happiness in life. Modern knowledge does not unlock for them the joy of the Spirit.

If life is to renew itself, if we are to shake off the petty and unnecessary encumbrances with which civilisation so thoughtlessly weighs us down, we have to establish ourselves in the depths of our own souls. We have to root ourselves in the Divine Spirit within us. There is no duty more pressing upon men and women of religion today than this, for the world is pathetically waiting for a fresh outgrowth of the human spirit.

To recognise itself the human spirit has to be alone. We have to be alone sometimes from our fellows, in order to realise our self more completely at one with God. There is but one command for those who would discover themselves: "Be still and know that I am God". Only when the soul is alone, undistracted, can the Spirit of the world flow through it. But to allow ourselves regularly to be alone is not to be solitary. From the central silence of our soul we are able to look deeply into the heart of our daily experience. We see into the lives of those we meet with a new tenderness. A calm consciousness of soul gives a dignity, a beauty and a high significance to everything in life. Everywhere it dispels dullness. Everywhere it strips the covering from the commonplace. Everywhere it touches with a natural poetic light the ultimate conditions of our existence. Even when we are troubled and anxious, plunged into despair or struggling in the face of a crisis, the quiet depth of our being is a refuge beyond the stress of circumstance. There we know not only our own inviolate self, but the Immortal Spirit in whom we are. In that knowledge is the "peace that passes understanding". We bathe our self afresh in the deep spring that issues from the Eternal Well of Life. We know our soul serene in the serenity of God.

BANBURY CENTENARY

The 100th Anniversary of the opening of the present building was celebrated by a large number of people on Saturday, August 12, with a Service in the chapel. Dr. Mortimer Rowe, the preacher, reminded us of the Puritanical attitude towards the ornate in worship. He spoke of the change of attitude about 100 years ago and suggested that the trends towards beauty and order must be matched by the "Beauty of holiness" in life, if the world was to progress towards a Kingdom of Heaven.

The Public Meeting in St. Mary's Church House was also very well attended in spite of rain. Speeches were marked by the cordiality of the good wishes expressed by the Mayor; by the Vicar as he spoke of the hospitality offered by our forbears to his in 1790 of which this was but a slight repayment; by a representative of the Free Churches who reminded his Methodist hearers that we were the first to offer John Wesley a pulpit from which to preach his message to Banbury, in 1784; from the President of the M.C.U.; from Dr. McLachlan, who spoke of the historical connections between Oxford and Banbury; from Dr. Rowe, who humorously recalled such meetings of the past and from the minister, Mr. Maguire, who voiced the thanks of all not only to the platform and those others who had come a distance but to all who had helped to make the meetings such a success. In making clear the exact standing of their church he spoke of the germs of religious tolerance and understanding displayed as far back as 1640 at Great Tew near by, where Lord Falkland and William Chillingworth founded something like a religious community devoted to the search for truth with reason and mutual tolerance.

Over sixty people sat down to tea after, and all expressed their admiration for the garden, for the organ, overhauled, and for the beauty of the alterations in the newly decorated church.

Three weeks ago Miss Ruth Nettlefold came from Birmingham to open for us what proved to be a record Summer Sale. She also expressed herself in terms as happy as those of this memorable day.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE KNUTSFORD BROADCAST

SIR,—Some of your readers may be interested to compare their own experience of last Sunday's Broadcast Service from Knutsford with that of a solitary listener, who is completely debarred from attendance at any place of worship. The last occasion on which I was so present was in a parish church in Wales. The Service was slovenly; the sermon not worth listening to. That was more than a year ago. Judge of my delight, last Sunday evening, when I could listen to a Service every word of which came clearly through, and which conveyed thought and feeling such as we are accustomed to in Unitarian Services at their best. To me it was an inexpressible delight to listen to, and follow with a sort of willing assent, the words of that Service and sermon, as they were uttered by the Rev. Stanley Mossop. I wish that the B.B.C. would allow more frequent opportunities for listening in to such noble and strengthening words as we heard last Sunday.—Yours,

R. Travers Herford.

Kelsall.

SUSPENDED SERVICES

SIR,—I happen to have been spending a few days of my holiday in a Midlands town and desiring to worship God on Sunday evening went with a friend to the Unitarian Church. We arrived in good time at 6.20 p.m. but up to that moment the building was locked up. There was no sign of life, the whole place had a derelict air. The notice-board carried the name of the minister and caretaker and the usual indication that Services were held at 6.30 p.m. on Sundays. The other half of the board was dilapidated and had obviously not received any attention for a very long time. We waited until 6.45 p.m., when it became obvious that the worship of God was temporarily suspended in this building. Many passed by bent on various forms of harmless Sunday evening amusement, but there was not the slightest indication as to the reason for the absence of any facility for worshipping God in freedom. What were the feasible alternatives? A very late entry into some Anglican or Nonconformist place of worship? Attendance at Mass at a neighbouring Catholic church, where at least dogmatism and intolerance would be tempered with adequate numbers and fervent devotion! I am afraid that the intention to worship petered out into egg on toast and coffee at a cinema café!

In 1950 when the world is threatened with spiritual and physical disintegration, it is rather sad that the facilities for practising a Free Religious Faith are so limited. I write this not in despair but in the hope that something better may be yet forthcoming for the spiritual needs of the age.—Yours,

(Rev.) Alun Williams.

CHRISTIANITY IS SIMPLE

SIR,—I contend that Christianity combines the maximum of practice with the minimum of theory. Sound theology is based on practical experience and not on study. It is the temptation of prophets as well as priests to try and alter this ratio. The prophets then become lecturers and the priests directors.

Christian texts and slogans are God's phone boxes where the casual, like myself, may get into quick touch with him.—Yours,

Norman D. Blake.

SCHOLARS' FAVOURITE HYMNS

SIR,—For some months, the youngsters of our Sunday School, working independently of each other, have been compiling their lists of favourite hymns contained in School Praise.

Fourteen hymns were considered most popular and last Sunday these were played and sung by a large group of juvenile members who afterwards chose their favourites. I think the results are sufficiently interesting to record.

Both boys and girls selected, by a large majority, "Silent Night" as their favourite. After this selection their choice differed.

The boys voted for "Immortal, Invisible", "O Worship the King" and "The King of Love" in that order, whilst the girls preferred "Jerusalem", "Glad that I live" and "Morning has broken".

The mixed Primary department also took part although their knowledge of hymns was slighter. Their favourite was "All things bright and beautiful", with "Glad that I live" a close second.

We shall be interested to learn whether other schools have ever carried out such an experiment and, if so, whether their results coincide with our own.—Yours,

Ralph E. Goddard,
Lay Pastor.

Cirencester.

THE INQUIRER

All letters and remittances for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the writer.

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NEWS REVIEW

Cheltenham.—At Bayshill Unitarian Church, on August 13, the Women's League held its annual Service. There was a good attendance, some of the Sunday School being present. Mrs. Berryman again took the Service. The Lessons were read by Mrs. Belcher and Mrs. Price. The address, on the subject of "Our Scriptures", was given by Miss T. Flower Mills, who included in that category the Bible, the works of Shakespeare, those of Harriet Beecher Stowe, great modern novelists and Charles Darwin's *Origin of Species*, pointing out the revelation of God given by all these writers of scripture. The whole Service was much appreciated.

Chowbent Chapel, Atherton.—The annual "Sermons" Sunday was a happy occasion, with splendid singing by the chapel choir and the scholars' choir. The special preachers were the Rev. Fred Cottier and the Rev. Irvin Hodgson.

The collections and donations amounted to £125. The old custom of the "Walking Day" has been revived. The banners which were unfurled and renovated, made a brave show. There was a very good turn out of scholars, teachers and chapel members.

A large congregation assembled for the Rose Queen Service. The newly crowned Queen is Brenda Hilbert, the daughter of Councillor G. E. Hilbert, the General Secretary of the Unitarian Men's League.

Dukinfield.—On July 22, an American Tea, in aid of the Old Chapel West Window Restoration Fund, was held in the large room of the Sunday School, transformed into a very pleasant and attractive tea garden by means of scenery, plants, flowers and music, which provided an environment one felt loth to take leave of. In spite of the showery weather which prevailed, and the holiday season, the sum of £21 was raised in aid of the object mentioned, thanks to the enthusiasm, efficiency and generosity of a group of lady members of the Chapel and Sunday School.

Plymouth.—The committee of the Plymouth Unitarian Church have been informed by the architects of their proposed new church, Messrs. Louis de Soissons, that the city authorities have intimated that the site in Notts Street, provisionally offered to and accepted by the committee, will not now be available for the purpose, having been allocated for commercial development. No site has yet been offered in its place.

CALENDAR

SUNDAY, August 20th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. F. MUMFORD.
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. RENDELL.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Mr. E. GREWER.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANNSELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, ——.

BATH, Trim Street Chapel, Unitarian, 6.30, Miss BATT. Women's League Service.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROBERTSON.
BOWLS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. K. C. THATCHER.
BILLINGSHURST, Free Church, South Street, 11.15, 1st and 3rd Sundays. Rev. W. WASHINGTON.
BIRKENHEAD, Un. Ch., Beaufort Rd., 6.30, Rev. E. W. HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. R. NICOL CROSS.
BIRMINGHAM, Mosley, Un. Ch., Yardley Wood Rd., 6.30, Mr. C. HOBSON.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, Mr. A. BENTON.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK CHILDHAM.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. G. L. CLARKE.
BOLTON, Hollowall Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLSON.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CYRIL SHARPLESS.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE BRAMLEY.
BRADFORD, Bowling Av., 3, Mr. JAMES DENDELL.
BRAINTREE, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIGHOUSE, Christ Ch., Dunpit St., 11, Junior Church, Miss C. M. TUCKER, 6.30, Rev. J. W. LEE.
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. G. RUSSELL JONES.
BRISTOL, Christ Church, Unitarian New Road, 11, Supply, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. TUDOR DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EMLYN.
BURNLEY, Unitarian Church, Trafalgar Street, 6, Mr. F. SWINDEN.
BURY, Bank St., 11, Rev. L. SCOTT JOHNSTONE, 6.30, Rev. J. W. HOLT.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY St. Edmunds, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hardwick Rd., 11 and 6, Mr. E. PLATT.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Mr. DAVID CRICK.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 6.30, Mr. G. G. DESMOND.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. A. W. VALLANCE.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Mrs. C. KLUEGEL.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Mrs. E. SAVAGE.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. T. GREGORY.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace. 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Mr. P. J. SPENCER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Closed during August.
GUILDFORD, Ward Street Church, 11.15, closed during August.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, Rev. A. J. HEALE, 6.30, Mr. T. W. ROBERTS.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.
HUDDERSFIELD, Fitzwilliam St., Lydgate Chapel, 6.30, Rev. BASIL SHORT.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Mrs. HILDA WADHURST.
HULL, Park St. Ch. (Un.), 11, School Service, 6.30, Musical Service arranged by Miss G. COX.

IPSWICH, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WELSH.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Dr. A. S. HUNT.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LEOMINSTER, Vaughn Hall, Gerson Walk, 6.30, Miss M. GRIFFITHS.
LEWES, Westgate Chapel, 11, Rev. GORDON STUART.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Booth Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MCBRIDE.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. SIM-SIM.
LIVERPOOL, Hamilton Rd., Egerton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. STUART SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Dr. H. J. MCLACHLAN.
LONDON, Bell Street, Edgware Road, 6, Mr. R. W. LOVE.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. W. FOOTE.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, Rev. JOHN KIELTY.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JAMES OBITT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30 Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHEN SIMON.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIMES.
LONDON, Hinde, High Rd., 6.30, Mr. KENNETH C. THOMSON, U.C.M.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. JOHN HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. W. E. REEVE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, Closed during August.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Supply.
LONDON, Newington Green, Un. Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Mr. A. JOB.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. C. G. KENWAY.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, Closed during August.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Mr. J. REECE WALKER.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
LOUGHBOROUGH, Victoria St., 6.30, Mr. LLOYD.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. W. H. CUNLIFFE.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, Closed during August.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. F. HEMING VAUGHAN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Mr. HUSBAND.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. F. A. GERARD.
NEW BRIGHTON (see Wallasey).
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. F. H. J. THORNTON.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KINGSBURY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. ERIC PHILLIPS.

OLDBURY, Unitarian Church, Birmingham St., 6.30, Mr. T. POOLE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL. Flower Services.
OXFORD, Manchester College Chapel. Closed. Reopening October 8th.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PEMBURY, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KEELEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PONTEFRACT, Unitarian Church, Morgan Street, 6. Rev. ALAN R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STERGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Mr. L. K. BELL.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45, Mr. W. CUNLIFFE, 6, Mr. H. BARNES.
RENFREW, Hants., The Meeting House, 11, 3rd and 5th Sundays, 11, Rev. ERNEST PENN.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6. Church closed. Rochdale holidays.

SALE, Adelaide Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. R. PHILIPSON.
SHEFFIELD, Unity Church, Cemetery Rd., 11, Dr. S. P. BRETTS, 6.30, Mr. W. E. WALKER.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), Closed during August.
SHEFFIELD, Upper Chapel, 11, Rev. P. N. TURNELL, 6.30, Rev. E. D. DAVIES.

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WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. J. H. EVANS.
WEST KIRBY, Brookfield Gardens, 11, Rev. J. KIRK MEMBERY, 6.30, Mr. G. OWEN.
WHITBY, Flowergate Chapel, 6, Mr. C. H. STOTT.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WORTHING, Un., Mill Lane, 2.30, Rev. CYRIL SHARPE.

YORK, St. Saviourgate Chapel, 6.30, Closed during August.

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MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. FRATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Church Telephone F.A. 8913.

CANADA

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TORONTO, First Unitarian Church, Jarvis St., Closed during July and August.
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